

MIND AND MATTER.

Mind and Matter.

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Who are the False Teachers?—Who are the Worst Enemies of Mankind?

We are led to ask the above questions in view of the recent Circular Letter issued by Archbishop Wood, of Philadelphia. This letter was published as an item of news in the *Philadelphia Times*, of the 17th inst, without note or comment from the editorial management of that paper. The letter in question sets forth, with startling frankness, the schemes of the Roman Catholic Hierarchy in this country. It is an address to the Clergy and Laity of that church appealing to them to come to the support of the "Holy See," as against its enemies. Who those enemies are is not specifically stated and therefore it is a natural inference that the Catholic Church regards all as its enemies who do not recognize its preeminent ecclesiastical claims to be regarded as the only source whence truth, as it is in God, can come. In that case that Church is arrayed in hostility to all who will not concede to her the rightfulness of that groundless pretension. The letter contains a series of assumptions wholly at variance with the rights, duties and interests of the people of this nation, and the friends of religious freedom should rally as one man to meet the issues which this aggressive movement of the Roman Catholic Church, in America, demands. Believing that eternal vigilance is the price of liberty, we cannot but feel that prompt and decided resistance to the ruinous schemes of aggrandizement and false teachings of that Church, is necessary in order to render this a land of mental, moral and spiritual freedom.

Archbishop Wood's circular letter is an appeal to the clergy and laity of the Catholic Church to contribute material and financial aid to meet "the temporal necessities of the Holy See." Those necessities are designated to be the support and maintenance of "the dignity and independence of the Holy Father, which the enemies of the Church not only strive to weaken, but, if possible, to entirely destroy." The Archbishop says: "We feel certain that the appeal we now make for the reigning Pontiff, Leo XIII., will receive from you a liberal response." Reader, mark the significance of the designation which Archbishop Wood, an American citizen, applies to the Roman Pontiff. He characterizes him as "the reigning Pontiff." If he reigns over us, he reigns over Leo XIII. reign. Certainly not over Italy, or the City of Rome; for King Humbert, the rightful successor of Victor Emmanuel, united Italy's chosen sovereign, with the approbation of the Italian nation, reigns over them without let or hindrance from this "reigning Pontiff." What means this claim of royalty for the Roman Pontiff from the lips of an American citizen? Would he have his followers to believe that the Pope is a reigning sovereign in any land where he is represented through ecclesiastical subordinates? If so, he should be taught that the use of such arrogant boldness is an insult to American freemen, whether in or out of the Catholic Church. In view of the recent encyclical letter of Leo XIII., claiming for the "Holy See" the pre-eminent right to control and govern the people of the several nations of the world, the ecclesiastical designation of "reigning Pontiff" is of great significance. Not less significant is the declared object and purpose for which Archbishop Wood makes his appeal. That object and purpose is to obtain money to meet "the temporal necessities of the Holy See." What necessities are these? Mark this. Money is not appealed for to meet the Spiritual or Ecclesiastical requirements of the Holy See; but "the temporal necessities" of it. There is but one sense in which the term *temporal necessities* can be used and understood in this connection. It relates to the political necessities of the "Holy See" and not to its ecclesiastical requirements. As that See has sent out its encyclical notification to all the nations of the world, that it claims paramount jurisdiction over the religious, educational, social and political affairs of each of them; and that it would, as opportunity should offer, assert and exercise that jurisdiction, it would be the height of folly to treat with indifference the concurrent utterances of the Pope and of his influential American representative, Archbishop Wood, in relation to the assumed status of the Roman See.

Archbishop Wood says to those whom he addresses:

"The dignity and independence of the Holy Father are the children of exceeding great importance; and that dignity and independence are what the enemies of the Church not only strive to weaken, but, if possible, to entirely destroy."

The significance of that sentence can hardly be over-estimated. In what respect is the dignity and independence of the Holy Father as the Spiritual and Ecclesiastical Head of the Roman Catholic Church, either threatened or interfered with? Most certainly not anywhere among civilized nations. No one has sought to interfere with his rights as the Pontiff of that Church—most certainly no one in this land of religious and personal freedom. What is resisted here, and elsewhere, is his arrogant claim of the rights to rule the souls and bodies of his fellow-men, whether they are within or without the pale of the Church which chooses to accept him as its ecclesiastical head. This "Holy Father" chooses to regard and designate those who contemn the temporal authority which he aspires to, and which he most offensively and persistently asserts, as the enemies of the "Holy See." The people of these United States, whether in or out of the Catholic Church, are by reason of their natural obligations as citizens of the country, bound to antagonize any such pretensions to temporal authority, as that asserted by Leo XIII., in his Encyclical Letter, the monstrous inculcations of which we denounced in a former number of this Journal. Any American citizen who asserts the right of the Roman Pontiff to universal pre-emi-

nent temporal as well as ecclesiastical authority, is a foe to his country, her institutions and his fellow-citizens. This truth may, as well be recognized and acted upon at this time as later—for the assertion of the Pontifical claim to temporal power is so entirely subversive of the natural rights of mankind, as to render a violent and bloody settlement of those claims inevitable if they are persisted in. Is it the part of prudence and good sense to allow this dangerous course on the part of the Catholic Hierarchy, in this country, to proceed without the most earnest opposition? We feel that it is not; and, therefore, most earnestly protest against, and denounce it.

As the Pontifical inducements to American citizens to bring forth their Peter-pence in aid of the temporal necessities of the "Holy See," Archbishop Wood says:

"The Holy See is the rock on which the Church is founded. . . . From the Holy See we derive the truths of the faith in all their purity and truth; what it contains is true; what it condemns is false. It never ceases to teach, and always teaches the truth, while truth, and nothing but the truth, is in God."

Are those assertions true, or are they false? If true, then are all who do not believe and acknowledge their truth guilty of a grievous error. If they are false, as we know and declare, then they merit the condemnation and reprobation of all true friends to humanity. Let the latter arouse to a true sense of this momentous issue, and let them go forth from the press, pulpit, rostrum and school in America one united protest against this insulting assumption. What! The Papal See to do the thinking for us, and to decide and govern in relation to all matters which concern the welfare of the souls and bodies of mankind? We have here the divine attribute of infallibility claimed by and for a poor, weak, ambitious man, who is a suppliant beggar for aid from his deluded followers, to enable him to enforce his claim to direct, command, control and govern the human race. This infallible embodiment of the "Holy See" is regarded not only as sane, but worthy of the personal adoration of rational men by tens of millions of the human family. Let any Spiritualists, or other person, other than this arrogant head of the Roman Catholic Church, set up any such preposterous and absurdly groundless claim, and persist in it, and they would be regarded and treated by all rational people as positively insane. And yet, so deep has this cunningly fostered falacy of papal infallibility taken root, even here in America, that an American Roman Catholic Archbishop has the effrontery to publicly assert and proclaim it; and the American press, pulpit and people, with few notable exceptions, tacitly acquiesces in the propriety of this absurdity. No man of influence, who recognizes or asserts, on American soil, the infallibility of the "Holy See," can be any other than the deadly and most dangerous enemy of American institutions, and of the God-given rights of his fellow citizens. Such a man is Archbishop Wood, and the sooner he is made sensible that his true position is understood the better it will be for him and those he represents. Neither Pope Leo XIII., nor any other Pope that ever lived, were anything more than poor, weak, ambitious impostors, who sought and labored to deceive their fellow-men; a work in which they were successful only so far as they could work upon the superstitious fears of mankind, whose ignorance and dread of the consequences of the change called death, enabled them to laugh and deceive pretenders to attain a most deplorable and ruinous success. If Archbishop Wood chooses to worship Pope Leo XIII., he has undoubtedly the right to do it, as infallible as he claims the right to teach that as infallible truth which is subversive of every right, natural and divine, of humanity, he will find his claim not only questioned, but resisted—unyieldingly resisted until it is abandoned.

But in order that our readers shall have an idea of what Roman Catholicism is, as it is expounded and taught by American Archbishops of that Church, we present them with the following paragraph in extenso.

"Through the Holy See we receive the Sacraments, which are the signs of grace. The Holy See selects our Bishops and authorizes their consecration. Without such authorization no man can be consecrated a Bishop. Through the ministry of the priesthood, we receive the life-for-forces our sins in the Sacrament of Penance; he purifies our souls with the bread of angels; he consoles and dead; he blesses the marriage tie; he consoles and directs the dying; he gives the last extreme unction, and final victory. * * * The reign of the Holy See comes with the power of dispensing when necessary from the impediment of lawfully instituting by the church for the purity of the church and the safety of the temporal concerns, and without such dispensations the marriage would be invalid."

In this summary of the services which the "Holy See" performs for those who avail themselves of its beneficial action, the claim is set up that without the "Holy See," none of these services or benefits could be obtained; hence the antagonism of the "Holy See" to all rival religious systems. Were the "Holy See" to cease to exist, the sacraments which our divine Saviour instituted as the channels of grace, would cease to exist also. What do you think of that bungling arrangement, on the part of the Divine Saviour, ye followers of the Nazarene? The salvation of mankind left to depend upon the perpetuity of man made "Holy See"! I don't believe a word of it; do you? But think of it, reader; not only is the "Holy See" the one true, and lawful ecclesiastical authority, but it claims to have the true and lawful right to delegate to the priests whom she consecrates, the power to forgive the sins of those who will seek that forgiveness in the Sacrament of Penance, as prescribed and administered by a Catholic priest. Is this not a most impious and detestable fraud? What! Divine justice given into the keeping of a set of deceivers whose soul study is to manage to wring the last cent out of their deluded victims, in order that they may the more completely rule and govern them? Another device to extort money which these impious greedy deceivers use, is the pretence that by the celebration of Mass, that the crimes of the living and the dead may be forgiven; and rich is the pecuniary harvest which these cunning imposters reap from their dishonest device to plunder their fellow-men. Even the marriage relations of the people are invaded by these social harpies, and made a rich source of revenue, at the expense of both the parents and children involved in their destructive interference in the affairs of marriage. They have even the audacity to impeach the validity of all marriages which they are not permitted to control. There seems no limit to their insolence and aggressive proceedings. How long will this thing be permitted to go on without meeting the end it deserves?

But, as if the false and groundless pretense that the Catholic priesthood have the power to grant dispensation from, and forgiveness for sins committed, was not enough—and more than enough—to demonstrate the vile, selfish and greedy nature of the Roman Catholic Hierarchy, Archbishop Wood has ventured to proclaim that the "Holy See," following in the wake of the Council of Trent, has been, and is engaged in the sale of indulgences to perpetrate and commit sin and crime. He says: "The Holy See enriches us" (the Archbishops, Bishops and Priests) from the holy treasure

of Indulgences, the use of which, says the Council of Trent, is exceedingly profitable to Christian people." Can it be believed that mankind or any considerable number of them are so lost to all sense of self-respect and common prudence as to allow the Catholic Church to go on in its wholesale work of demoralizing and corrupting mankind with such malevolent and destructive teachings and actions. Highwaymen, assassins, robbers, thieves, cheats, swindlers, defaulters and plunderers of all descriptions, the Catholic Church says to you that you can design and commit no crime, for which you may not obtain dispensation or indulgence, provided you share sufficiently with the priesthood of that church, the fruits of your crimes. This is the plain and unmistakable meaning of this Circular Letter of Archbishop Wood. Is it not too abominable for endurance.

Yea, verily! Here in America, under a government the laws of which are the most liberal and benevolent ever instituted by man; in a land where education and intelligence are more universal than anywhere on the face of the globe; and in an age which betokens the dawn of the brightest day of progress that has ever come to humanity; the Roman Catholic Church has proclaimed the odious, wicked, demoralizing and corrupting purpose of selling indulgences for the commission of crime to the citizens of this Republic in order to raise the pecuniary means to prop up the crumbling and falling ruins of the Papal power. Nothing short of the most desperate necessity or the most insolent contempt for human reason could have prompted such an outrage.

Can it be possible that men and women who are destined of self-respect and common sense as to seek the aid of that Church to help them commit and share with them the fruits of their criminal acts? The Catholic Church must know or think so, and hence the importance of tearing up by the roots a religious organization that fosters such iniquity. It was just such corrupt proceedings, by that Church, as those which Archbishop Wood holds up as the great incentives for its support, that drove Martin Luther from it. Is there no Martin Luther in that Church to-day to protest against the ecclesiastical corruption which this vaunted "Sale of Indulgences" begets as permeating that religious body? But the saddest thing of all is, to thus be made to know that there are people of intelligence, and claiming to be Christians, who are so superstitiously ignorant of their obligations and duties to themselves, their fellowmen and to God, as to suppose that the beginning of a new era. We felt the force and wisdom of the suggestion, and at once expressed our willingness to adopt it, in doting the succeeding issues of *MIND AND MATTER*. We will therefore, after this number, date our paper A. Y. M. S. (Year of Modern Spiritualism) instead of A. D. (the year of our Lord.)

In taking this step we know we will be regarded as attempting an unwarranted chronological innovation, but as we are editing and publishing a journal, intended to present the just claims of Modern Spiritualism, to general acceptance, we would act inconsistently with our conviction if we did not insist that its advent begins a New Era, peculiar to itself.

We trust Spiritualists will co-operate with us in recognizing *The New Era*, by using the date we have adopted for that purpose, as they have occasion to write or speak of dates. As this course is suggested and recommended by Spirits who have the cause most deeply at heart, we can but feel that its adoption will prove as useful as it is appropriate.

All hail! The New Dispensation—all hail! The New Era—Modern Spiritualism. It has attained the age assigned to the Nazarene as the commencement of the Christian Dispensation; its career will, by far, transcend the former in its beneficent results. God bless and prosper our Spirit benefactors who have labored so grandly and successfully for the good of humanity and for the glory of their undying name.

We will hope to hear how far our words of warning have fallen upon attentive ears. We stand ready to unite in any public demonstration looking to an open and active opposition to the mischievous teachings of the "Holy See." More important action was never needed. Friends of mental, moral and personal freedom, will you respond?

The New Dispensation—The Beginning of a New Era.

When in the course of human events consistency constrains a man to depart from any usage or custom which has been universally observed and practiced by the people among whom he lives; it is due to them and himself that he should fairly state his reasons for the unusual course he may take.

The time has come in the history of Modern Spiritualism which renders it proper, if not important, that Spiritualists should so act as to clearly indicate their appreciation of its advent and mission as a new and most momentous teaching, and not only question, but resisted—unyieldingly resisted until it is abandoned.

But in order that our readers shall have an idea of what Roman Catholicism is, as it is expounded and taught by American Archbishops of that Church, we present them with the following paragraph in extenso.

"Through the Holy See we receive the Sacraments, which are the signs of grace. The Holy See selects our Bishops and authorizes their consecration. Without such authorization no man can be consecrated a Bishop. Through the ministry of the priesthood, we receive the life-for-forces our sins in the Sacrament of Penance; he purifies our souls with the bread of angels; he consoles and dead; he blesses the marriage tie; he consoles and directs the dying; he gives the last extreme unction, and final victory. * * * The reign of the Holy See comes with the power of dispensing when necessary from the impediment of lawfully instituting by the church for the purity of the church and the safety of the temporal concerns, and without such dispensations the marriage would be invalid."

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the only rational explanation of the evolutionary development and growth of the religious, philosophic and sciences that have prevailed in all the past; and judging of its future from its past blemishes, achievements, it is destined to prove the Savior of mankind.

Not only has Modern Spiritualism accomplished these grand and inestimable results for mortal man; but it has found its way into the darkest corners and recesses of the spirit sphere, and has lighted and warmed myriad of hopeless and despairing spirits into life whose resurrection from a death-like sleep is filling both the spirit world and earth with their shouts of victory and praise. This glorious blessed work is now progressing with ever increasing activity, and heaven and earth will soon respond with its "glad tidings of great joy." Already the earth trembles with the restless marching of the advanced spirit hosts, who come at the command of the Creator, to batter down every prison wall and set their brethren free.

The first sound of that advancing army was heard at Rochester thirty-one years ago, and was greeted by a child of tender years, to whom belongs the immortal distinction of originating, by that greeting, the grandest era of all the ages.

The teaching which has grown out of that apparently humble event is so far before all the teachings that ever preceded it that it merits, in every sense to be denominated *The New Dispensation*. A few days since a medium, Mr. Oliver Bliss, residing at Sicklersville, N. J., came to this office and said he had been requested by spirits to come there and to suggest to us the desirability and propriety of formally acknowledging publicly our recognition of Modern Spiritualism as a New Dispensation.

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Can any one who reads that bigoted plea in behalf of the dishonesty of a high Roman Catholic dignitary, believe that *The Times* was animated by one particle of honesty, when acting in concert with the Jesuits Wm. O. Harrison, Philip Diesinger, Anthony Higgins and others, it sought to convict and imprison Mr. and Mrs. James A. Bliss, and spent a large amount of money to accomplish it, for the falsely alleged, enormous crime of having defrauded Philip Diesinger out of an enormous sum of money, alleged to be \$35 at most? Had Mr. and Mrs. Bliss been guilty of that offence, which twelve jurors, on their oaths, found was not the fact, how did that compare with the truly enormous crime of Archbishop Purcell, which he publicly acknowledges to have committed? Indeed, how does even John S. Morton's crime compare with this spiritually accomplished crime of the Roman Catholic Archbishop? It is venial in comparison. And yet the great *Reform Sheet*, the *Independent*, the *fearless, the impartial Times*, has nothing but words of pity and sympathy in the premises. Is there the *Times* as much of a fraud in journalism, as is Archbishop Purcell in spiritual affairs? When Spiritual Mediums become as corrupt and dishonest as either, the proper place for them will be behind prison bars. The sitting goes bravely on, and soon we hope to have more wheat than chaff, in the way of results. God bless and prosper our Spirit benefactors who have labored so grandly and successfully for the good of humanity and for the glory of their undying name.

We trust Spiritualists will co-operate with us in recognizing *The New Era*, by using the date we have adopted for that purpose, as they have occasion to write or speak of dates. As this course is suggested and recommended by Spirits who have the cause most deeply at heart, we can but feel that its adoption will prove as useful as it is appropriate.

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MIND AND MATTER.

Works of Art.

SEVERAL works of art of a spiritual character have been received at this office. The first of these is a painting in water colors, by Mrs. Little Blair Murdoch, of Rock Bottom, Mass. The prominent figure in the picture is the rapping arm of old theologian. A leaning cross, partly broken with moss roses, and covered on top with cypress, representing death, is chosen as the emblem, indicating the very spirit of the picture. The landscape scene represents grasses, woodlands, mountains, water, rocks, and wayside shrubs, which combine to make a beautiful picture. This was the work of the medium while entranced and entirely blindfolded during the short time occupied in painting it. The work is a perfect success, a marvel in proof of the spiritual phenomena. The medium artist furnishes these paintings at ten dollars each, and the medium frequently occurs through the mediumism of Mrs. Murdoch, which, in the minds of common-sense people, are received as positive certainty of the communion of the mortals and the immortals.

THE DAWNING LIGHT is the title of a fine engraving, representing the house at Hydeville, N. Y., in which the rappings first attracted attention, in the year 1848. The surroundings of the locality are also represented. The light in the window, the appearance of spirits, forming, so to speak, a chair or sofa, and the medium, and higher spheres, are admirably depicted. The engraving is taken from the original painting by Joseph John, an excellent artist, who went to Hydeville when the new dispensation dawned upon the world. R. H. Curran & Co., No. 22 School street, Boston, Mass. Price 55cts.

HOMEWARD, another engraving by the same author and same publishers, is a very suggestive picture of country life at the close of the labor of the day. Price 55cts.

TRANSITION, or the Birth of the Spirit, is another beautiful engraving, representing physical death and the parting of the spirit to the summer land. This picture represents the spirit leaving the body, as described by many clairvoyants.

CELESTIAL VISITANTS, from Longfellow's poem, "The Footsteps of Angels," is the subject of another engraving. It represents a group of spirits, his spirit wife taking him by the hand, another spirit in the attitude of pronouncing a blessing, with a group of other celestial visitors looking outward and upward through the balcony window.

All these works of art may be obtained at MIND AND MATTER office.

LETTER FROM BOSTON.

To J. M. Roberts.—The Sunday Spiritual meetings which have been held in Park Memorial Hall since the first Sunday in October, are now drawing to a close, they have been very popular and quite fully attended, and they end for the season with the present month. The last Sunday of the month, however, will be celebrated as the 31st anniversary of Modern Spiritualism, and extended into Monday, the 31st. The speakers who will deliver the chief addresses on the occasion will be J. Frank Baxter, Prof. J. R. Buchanan and Wm. C. Colville.

With the close of this course of Sunday meetings will go also with us, Mr. Colville's sojourn for the present in our city, as he is engaged for the months of April and May to speak in Brooklyn, N. Y. This young Englishman has made a lasting impression on the spiritualistic community in this city. He seems to have been, both mentally and physically, a most brilliant lecturer, as fresh in ability and richness of thought, as when he first came. He not only lectured prettily steadily at the meetings now about closing, but he has conducted regular meetings on Sunday in Paine Hall, and at other places during the week, and a regular Friday evening course, in Kennedy Hall, in Boston Highmead, the "Beverly Hill" of St. Louis.

His arrangement of certain individuals as representatives of particular phases of the spiritual movement is either deluded nonsense, a gross blunder or something worse. There are exceptions to all general rules, and perhaps I ought to say, that I see fully as marked a divergence in the efforts of Bro. A. J. Davis, who, in his normal, fairly abnormal, utterances, such as "Nature's Divine Omnipotence," and "The Great Harmonial," with the works of his later life, and particularly his normal effusions which have appeared in that hybrid paper, the *Religious and Philosophical Journal* during the past month or two. But I am not sure. In a Boston letter, so I will not enter upon the aberrations of the morning star of M. S., which seems now to have lost, or is losing its lustre.

I see you have paid your respects to the Boston *Herald*, let me pay mine. A few years ago, I was a collector of "Spiritualism," of which Mr. Haines was a superb exponent. The structure was quite attractive, and many were the people who bought and read the sheet bailed by that column. I became one of its regular weekly readers, and have remained so ever since, though the mediumism of the editor attracted rather than any hereticism. He keeps me in the line of action, for it has shrunk in quality of matter, in that department, as well as in volume; the curtailing of the latter is from 18 inches to 6, on the average, though I have no mathematical wrist of measure for quality; as a speculation, I should think it is about 1000 words. But I am not sure. I ought to say more, so I will. When Mr. Haines went for a year to Europe, for his pleasure and health, the management of that column was undertaken by E. Gerry Brown, who once floated a magazine for a short period, called the "Spiritual School." I need not say, though, that he had the good of Spiritualism at heart, though I never felt some of the mediums did, with good reason, that he was a wolf in sheep's clothing, but I was not sorry when his magazine went under, and I shall not be, when the R. P. J. is dead and buried, for it is a dead and buried spirit.

The Spiritual column in the *Herald* is still its charm for me with the departure of Haines, for the items after he had left, had a way in their make up of damning the subject with faint praise. This was a pity, for the paper reaches a large class of readers, and those who do not, or read the spiritual paper need not be told of the *Herald* column, which is headed "Spiritualism." The matter ought to have been pro-Spiritualistic and not hybrid, which is worse even than anti.

I see an improvement since Haines is at his post again, but not up to his former flavor. I have a very high opinion of Mr. Beecher's book, "My Friend," but I trust in Spiritualism, and notwithstanding the *Herald's* same independent character and its scepticism towards Spiritualism, I think Mr. H. is more of an insider than an outsider; perhaps he is of the Nicodemus order. They are very plenty, though they wear the mask of "orthodoxy." I suppose that paper being spiritual, or opposed to the claims of Spiritualism, Mr. Haines is obliged to err on the right side, from the *Herald's* standpoint, that is, put in the items so mosaically as to take the curse off. No one need to advise that paper to its interests, for it always them, and they usually do it, though not really a success. I think, however, there would be money and no disrepute if the paper carried as accepted a column for Spiritualism as it once did and now does, for the many sports and current matters of the day.

Why I have written so much on this point is, I remember your remarks, a few weeks since, on the same subject. The said *Herald* happening to be on the table before me with an item that I had marked I send it. Here it is:

"The *Independent* does not think much of Mr. Beecher's Spiritualism. The *Independent* thinks it is a religious religion. It would have been more sensible if the author, in declaring that spirits do communicate with men, had given his opinion whether they communicate anything worth attention. Through those ancient mediums that prophets and apostles came to communicate with us were added to the world's stock of ideas. There are a number of us, in the last quarter, much that is worth reading. But the communications through modern mediums—so far as they are given in Mr. Beecher's book in any other we have seen—add nothing to our knowledge. The question whether any of us have any more to say, it is a question of very little importance if it be acknowledged, to begin with, that they have nothing to communicate worthy our attention. But there are people of some intelligence who would regard the simple fact of spiritual communication

as of inestimable importance in itself, not less as a revelation of obscure mental phenomena than as a promise of results of the most far-reaching and deepest kind. In all modern times and not equal to some of the old ones, as the *Independent* charges, who shall say that they may not yet rise to spiritual heights which shall command the toleration and respect of the *Independent*?"

The comments on the quotation from the *Independent* are very good, and below them the point I feel very much on reading this line, like writing an article and showing how little the skeptical critics know of this subject, and how much the world has been bettered, intellectually and otherwise, by the "intelligent operator at the other end of the line," as Mr. A. (oxford) states it in his new book, "My Friend." But in a few words, there is in the whole sense of theologians reading compared to a few raps from an invisible intelligent source, saying, "I am your brother that died, yet I am alive as I ever was;" but I have written this letter from Boston, instead of the article mentioned and all the other things, as well as in a rough sketch, that are a dissertation that shapes our ends rough, then how we will; and as my epistles have now reached the standard length, I will say at once,

Yours truly,
JOHN WETHERBEE.

CORRECTION.

Editor of Mind and Matter: In your issue of March 8th, appears a kindly notice of the meeting of the "Spiritual Association of Philadelphia," which is described as "The First Spiritual Society of Pennsylvania." There is no such society, and a bequest thereto would be void.

In your courteous mention of my lecture, *The New Miracles and the Old Faith*, not "Ancient Spiritualism," you write it you refer to Mr. J. M. Roberts, who delivered a very interesting lecture, taking for his subject, "Ancient Spiritualism," in relation to the spiritual phenomena of the present day. Among other wonderful instances which seemed to elicit arogration an important spirit, he said, "I have a female medium, a lady, called at his residence in Philadelphia, and he ascertained she had very marvelous mediumistic powers, one phase of which was that she could hold her delicate hand in a gaslight, with the palm upwards, in which pure blood would appear and bind to boil and trickle down her fingers, and an analysis of this blood, made by competent chemists, and it was pronounced to be of the blood of a saint."

This could hardly have been from one of your reporters, or from the memory of yourself or competent assistants. I am confident you would not carelessly and purposefully falsify the record, but wish your informant had been more accurate. As the subject has excited comment, I herewith submit the *verbation et iteration et punctuation* text of what I read, leaving you to remark the contrast:

LIVING BLOOD MATERIALIZED.

The medium was not entranced, but we seated ourselves as in any company, and engaged in conversation, as in any other. The medium took a very intelligent part, she would suddenly rise to her feet, and thrusting out her hand into the full glare of gaslight, receive upon her palm—no, to my horror, I confess at first—a temporary hand, which she held, and then laid it on the floor, and it disappeared. He ascertained she had very marvelous mediumistic powers, one phase of which was that she could hold her delicate hand in a gaslight, with the palm upwards, in which pure blood would appear and bind to boil and trickle down her fingers, and an analysis of this blood, made by competent chemists, and it was pronounced to be of the blood of a saint."

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EDITORIAL FORGERY.

Brooklyn, N. Y., March 23, 1879.
JON. M. ROBERTS.—*Dear Sir:*—An article which appears over my signature in the last number of the *U. P. Journal* contains interpretations of several claims which I do not know. All contributions are often made in contradiction to the press, in accordance with a certain degree of editorial license which is recognized as legitimate. But sometimes this license is exercised to the disatisfaction of the contributor.

Writing in proof of the sincerity and honesty of purpose of the Messrs. Tice, in their relations to Spiritualism, as well as in their social and business relations, I desired to say a word in their vindication. But I had no purpose to assail or impugn the motives of others. The sentence, "I am little afraid of the *U. P. Journal*," which I forwarded. In fact, Bliss' name is not mentioned. Neither are the words which charge J. M. Roberts and the *Banner of Light* with wilful misrepresentation. My note was one of defence—not of attack.

Respectfully, M. HOWARD, M. D.
145 Vanderbilt Avenue.

REMARKS.

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Original Poetry.

HOPE ON, HOPE EVER.

BY J. WM. VAN NAMEE, M. D.

Oh, never give dark sorrow away,
And droop in gloomy sadness;
But let Hope's brightest, purest ray
Point to a happier, calmer day.
"O joy, and peace, and gladness.
The heart of man was never made
To entertain eternal sorrow;
The light must mingle with the shade,
Flowers bloom, then wither, fade,
But bloom again to-morrow.
What if the prospects all seem drear,
And sky o'er cast with clouds?
We know that sunbeams linger near,
And will be long to us appear,
Beneath their gloomy shrouds.
Then cast all care and gloom aside,
And cheer the spirit, hope,
And know the earth is broad and wide,
And life of life so quickly glide
A down the sunny slope.

[SELECTED.]

PEOPLE WILL TALK.

You may get through the world, but 'twill be very slow
If you listen to all that is said as you go;
You'll be worried and fretted, and kept in a stew—
For meddlesome tongues must have something to do,
And people will talk.

If quiet and modest, you'll have it presumed
That your humble position is only assumed—
You're a wolf in sheep's clothing, or else you're a fool;
But don't get excited, for people will talk—
For people will talk.

And then, if you show a little more boldness of heart,
Or a slight inclination to take your own way,
The world will call you an upstart, conceited and vain;
But keep straight ahead—don't stop to explain—
For people will talk.

It threads bare your dress, or old-fashioned your hat,
Some upstart will surely take notice of that;
And hint rather strong that you can't pay your way;
But don't get excited, whatever they say—
For people will talk.

If you dress in the fashion, don't think to escape,
For they will criticize them in a different shape;
You're ahead of your means, or your tailor's unpaid;
But mind your own business—there's naught to be made—
For people will talk.

Now, the best way to do is do as you please;
For your mind, if you have one, will be at ease;
Of course you will mix with all sorts of abuse;
But don't think to stop them—it ain't any use—
For people will talk.

"EVERLASTING FIRE" EXPLAINED.

AN INSPIRATIONAL ADDRESS DELIVERED BY
MRS. NELLIE J. T. BRIGHAM, BEFORE THE
FIRST SOCIETY OF SPIRITUALISTS,
NEW YORK, SUNDAY MORNING,
MARCH, 16, 1879.

Reported specially for MIND AND MATTER.

As the choir were singing the opening piece, Mrs. Brigham, who looked remarkably well, stepped forward, and gathered from the desk a handful of papers containing themes for discussion, as well as questions asking for light and information. Mrs. Brigham said:

"From the great number of subjects given, it is possible that some of them will be passed over in silence. In the subjects noticed, a part of them refer most especially to Jesus and to the Bible, while others refer partly to the Spiritualists, and can, for the most part, be explained. As in our audience, quite often, indeed, some drift in through curiosity, having opinions entirely different from those which we hold, prejudices which we hold in our faith, yet are not possessed of it, it is best, we believe, however strange the question may be, to answer those which such persons might naturally ask in relation to things of which they have not as yet ascertained, though they have not thought about especially, but have taken them for granted, as they were taught by their priests or ministers. In replying to these questions we strive to make our answers as explicit as possible, and while one person, in replying, has a definite judgment, we would earnestly request you to set aside your prejudices as much as possible, while you are listening, and then afterward that you will treat whatever you may have heard, fairly, squarely and openly. [Marks of approbation from the audience.]

We are asked to explain the words of Jesus as recorded in Matthew, the spirit of the words: record shall he also say to them on the left hand: Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels. Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?"

Also in John: "And when he made a scourge of stripes he drove them all out of the temple, the sheep and the oxen, and overthrew the tables, and said unto them that sold doves: Take these things hence; make not my Father's house a house of merchandise."

You must remember certain things; the best biblical scholars will tell you that there is no evidence that Jesus ever wrote one single word himself, except when he wrote upon the ground, and at that time when he rose, he uttered words that will be memorable forever. No one read the words which he wrote upon the ground, and the world has not been informed of them, except through others, through the memories and traditions of the people. It was thirty years after his crucifixion, at the very least, before a single word was written of all his teachings. One says, "The man who inspired the world, God inspired him, man to remember." Then we wonder that they were not more accurate, but one says, "It is true that God did inspire the writers of the bible." Very well, we will grant that. But do you claim that the record has no law in it? Then you must claim infallibility for the Old and New Testaments. You must claim infallibility for the whole nation of people, who recorded this that did not, and infallibility for the Nicene council and all the priests thereof; infallibility in its translation, infallibility for the typesetters and all connected with it. Can we make such a claim as that? No! for man proposes, but God performs.

He was of the Royal and Priestly descent. Yet, in Egypt, he could neither reign King nor officiate as High Priest. The secret of his having slain a man in the heat of passion, is, truly, the circumstances of his war with the Ethiopians, therefore, he could not officiate in the sacred order of High Priest; but could coif the office on another, and so on Aaron, chief of the bondmen Jews.

No man can officiate in the sacred character of priest before he is born of God, and all the rest of us are not.

Thus the religion of the true God became engrafted among the Hebrews, and Aaron, formerly a brick-maker, was exalted to the office of High Priest.

By the time of the prophet Moses before the King and the people of their accomplishment, there was no man in the world who could be made to believe that these were just the words which Jesus spoke? Is it not better to look through the harmony of His life and teachings to look through the whole character and find the golden line of consistency, and square everything by that? We believe in that, and we will arrive at the truth, better than by any other.

When you read that Jesus spoke of the judgment and said, "Unto them on the left hand, depart from me ye cursed into everlasting fire, prepared for the devil and his angels." You must remember, it was like a vision; he was speaking of the judgment, and the outstretched hand which appeared to be a rod, but which in reality was a serpent; holding it by the head, behind the head, tightly, it momentarily became rigidly stiff and inanimate, which causes it to be a rod or wand, used by the priests of

visited those who were sick and in prison, entertained the stranger, they had done all in short, and what they received the commendation. But to those on the left hand, they had not done these things, they had left them undone, and so the Lord says to "Depart from me ye cursed, into everlasting fire prepared for the devil and his angels." Let us remember the words translated, "everlasting" and "eternal" do not mean endless. The punishment is limited and that limit is determined by the condition of things. If you understand that word in its true meaning, you understand that it is a satire given to them, that have not done right.

"Depart from me ye cursed." It was the spirit of love, of wisdom; it was the spirit of God that was to say this "Depart from me ye cursed into fire," not everlasting, "prepared for the devil and his angels." Now to explain that spiritually, and in these words, we can even say the words that Jesus uttered, for they are not, we believe, it means this: That when this spirit leaves the body, that through your conscience the voice of God will have utterance; then it will say to you for that which I have not done, for that which I have left undone, for that which I have done wrong, even if it be falsehood, selfishness, for these things you will bear the words, "Depart from me ye cursed." "Cursed" is the word applied. Whose curse is it? Man, when his sins against himself is cursed, he curses himself, he puts a cloud over himself that hinders from the glorious presence of the love and the harmony of God. "Depart from me ye cursed into everlasting fire prepared for the devil and his angels."

Now the word devil, does not refer to a personal presence, walking up and down the earth like a roaring lion seeking whom he may devour; but it is the principle, the presence of a thing, or law, that is the spirit that was typified as the devil, in order to meet the imagination, the ideality, and through that the understanding of the people. This fire is typical, prepared for the principle of evil, and it burns in every heart, even as those go to the fire for people will talk.

And then, if you show a little more boldness of heart, or a slight inclination to take your own way, The world will call you an upstart, conceited and vain; But keep straight ahead—don't stop to explain— For people will talk.

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